THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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SOMETHING WRONG WITH THE SUN.

When we consider the intense heat which has prevailed in Europe during July, and the circumstance that in America also the heat has been excessive, insomuch that in New York the number of deaths during the week ending July 6, was three times greater than the average, we are naturally led to the conclusion that the Sun himself is giving out more heat than usual. Though not endorsing such an opinion, which, indeed, is not warranted by the facts, since terrestrial causes are quite sufficient to explain the recent unusual heats, we cannot refrain from noting, as at least a curious coincidence, that at the very time when the heat has been so great, the great central luminary of the Solar system has been the scene of a very remarkable disturbance—an event, in fact, altogether unlike any which astronomers have hitherto observed. . . .

Now certain Italian spectroscopists—Respighi, Secchi, Tacchini, and others—have set themselves to the task of keeping a continual watch upon the chromatosphere. They draw pictures of it, and of the mighty colored prominences which are from time to time upreared out of, or through, the chromatospheric envelope. They note the vapors which are present, as well as what can be learned of the heat at which these vapors exist, their pressure, their rate of motion, and other like circumstances. It was while engaged in some of the most difficult and delicate of these tasks that Tacchini noticed the strange occurrence now to be described.

"I have observed a phenomenon," he says, "which is altogether new in the whole series of my observations. Since May 6, I had found certain regions in the sun remarkable for the presence of magnesium." Some of these extended half-way round the sun. This state of things continued, the extension of these magnesium regions gradually growing greater, until at length, "on June 18," says Tacchini, "I was able to recognize the presence of magnesium quite round the sun—that is to say, the chromatosphere was completely invaded by the vapor of this metal. This ebullition was accompanied by an absence of the colored prominences, while, on the contrary, the flames of the chromatosphere were very marked and brilliant. It seemed to me as though I could see the surface of our great source of light renewing itself." While this was going on Tacchini noticed (as had frequently happened before in his ex-

perience) that the bright streaks on the sun which are called *faculæ* were particularly brilliant close to those parts of the edge of the disc where the flames of the chromatosphere were most splendid and characteristic. The granulations also, which the astronomer can recognize all over the sun, when a large telescope is employed, were unusually distinct.

Tacchini concludes (and the inference seems just) that there had not been a number of local eruptions of magnesium vapor, but complete expulsions. Only we would venture to substitute for the word "expulsion" the expression "outflow" or "uprising," since it may well be that these vapors rise by a quiet process resembling evaporation, and not by any action so violent that it could properly be regarded as expulsive.

In whatever way, however, the glowing vapor of magnesium thus streamed into the envelope of the sun, it would seem that the aspect of our luminary was modified by the process,—not indeed in a very striking manner, or our observers in England would have noticed the change, yet appreciably. "More than one person," says Tacchini, "has told me that the light of the sun has not at present its ordinary aspect; and at the Observatory we have judged that we might make the same remark. The change must be attributed to magnesium."

It is impossible to consider attentively the remarkable occurrence recorded by Tacchini without being struck by the evidence which it affords of solar mutability. We know that during thousands of years our sun has poured forth his light and heat upon the worlds which circle around him, and that there has been no marked intermittence of the supply. We hear, indeed, of occasions when the sun has been darkened for a while; and we have abundant reasons for believing that he has at times been so spot-covered that there has been a notable diminution of the supply of light and heat for several days together. Yet we have had no reason for anticipating that our sun might permanently lose so much of his heat and lustre that the inhabitants of earth would suffer. Tacchini's observation reminds us, however, that processes are at work upon the sun which admit of being checked or increased, interrupted altogether or exaggerated so violently (as it were), that the whole aspect of the sun, his condition as the fire and lamp of the planetary system, may be seriously affected.

If we only remember that our sun is one of the stars, not in any way distinguished, unless perhaps by relative insignificance, from the great bulk of the stars which illuminate our skies at night, or are revealed by the telescope, we shall learn to recognize the possibility that he may undergo marked changes. There are stars which, after shining with apparent steadiness for thousands of years (possibly for millions of years before astronomy was thought of), have become suddenly much reduced in brightness, or after a few flickerings (as it were) have gone out altogether. There are others which have shone with equal steadiness, and have then suddenly blazed out for a while with a lustre exceeding a hundredfold that which they formerly possessed. It would be equally unpleasant for ourselves whether the sun suddenly lost the best part of his light, and presently went out altogether, or whether he suddenly grew fifty-fold brighter and hotter than he now is. Yet in the present position of sidereal astronomy, it is quite impossible to assert confidently that one event or the other might not take place at any time.

Fortunately, we may view this matter (just as astronomers have learned to view the prospect of mischievous collisions with comets), as a question of probabilities. Among so many thousands of stars there have been so many sudden outbursts of light and fire, so many sudden defalcations of splendor. Our sun is one of those thousands, and so far as we know, takes his chance with the rest.—*Spectator.*

That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, rather to be chosen for a companion than peace.

THE SOCIAL EVIL IN SALT LAKE.

—o—

On August 29th, Cora Conway, Kate Flint, Sady Hulbert and Nellie Hutchison were before Justice Clinton on separate charges of keeping houses resorted to for immoral practices, Mr. Hoge for the City, and Messrs. Spratt and Field for the defendants. A large number of spectators were present in court.

The case of Kate Flint was first proceeded with. Evidence of guilt conclusive.

The case of Cora Conway was the next in order, the evidence with regard to her guilt was equally clear as that of her predecessor.

It was stated in behalf of Nellie Hutchison that since she was fined, a few days ago, she had closed up her house and sent her furniture to the auction rooms to be sold, and the same plea was entered in the case of Sady Hulbert.

At the conclusion of the examination of witnesses, counsel on both sides agreed to rest the cases.

In summing up the Court said the community demanded, at the hands of the city authorities, the abolishment of such establishments as those kept by the defendants. It had been demonstrated that the imposing of fines was not a sufficient remedy. The disreputable business in which the defendants were engaged was being carried on with increased boldness. This, he presumed, was the result of the encouragement it had received. Eleven cases, on one occasion, had been before the court at one time, but all the defendants were discharged by Judge Hawley. He was glad to say, however, that Judge McKean had sustained the city in the matter, by deciding that it had the right to make the ordinance, and to proceed under its provisions. As fines alone had failed in decreasing the evil he would impose a fine of $15 each on Kate Flint and Cora Conway, and order that their establishments, being nuisances, be abated. Nellie Hutchison and Sady Hulbert were discharged.

Two parties of officers then proceeded to Commercial street, one going to the establishment of Kate Flint, number 17, and the other to that of Cora Conway, number 41, and demolished all the furniture, fittings, &c., within those premises, a large crowd gathering on the street in front of the houses while the officers were thus engaged.

The *Deseret Evening News* in commenting on the abatement of these nuisances, says :—Every lover of good order has felt for some time that our city was fast losing the reputation which it has enjoyed from its foundation for the strictness of its regulations and for the entire absence of those practices which are admitted to be the great evils of modern society. Hundreds of those who first settled here, and who never had a feeling of fear in contending with the dangers and vicissitudes which then had to be met, have had serious apprehensions in witnessing the persistent efforts to introduce and fasten upon society here the most repulsive vices of so-called civilization. They could meet the terrors of the desert, risk the dangers of starvation and the neighborhood of wily savages, and feel comparatively unconcerned; but drunkenness, harlotry, gambling and their kindred evils inspire them with dread.

There has been a wide-spread and deep feeling in the community in reference to the growth of these vices of late. The citizens generally have felt that something should be done to stop their growth, or they would overslaugh the city; for it has been easily seen that those who plied these vocations were becoming daily more brazen and defiant, and were creating a public opinion to sustain and justify them in their vile traffic. Let such practices flourish, and how long would it take to produce such a demoralization of sentiment here that their continued existence would be demanded as a necessary evil? Already, we are informed, there are those who consider themselves respectable, who exhibited anger yesterday at the abatement of these houses of ill-fame, on the ground that they were "*necessary*," they existed elsewhere, and should be

permitted here. To sustain this view, we understand, they mentioned the names of young men and others who are old residents here as patrons of these institutions.

No better argument than this, in the opinion of the community generally, can be adduced for declaring them nuisances, and proceeding against them as such. The undivided sentiment here, up to the past few years, was in favor of the marriage of the sexes, in utter opposition to harlotry. That sentiment is still entertained by the very large majority of the people of Utah. They still desire their sons to be husbands, not paramours; their daughters to be wives, not harlots; and while they live they will do all in their power to check such prostitution. Every right-feeling family feels itself menaced while the trade of harlotry is openly followed in our city, especially when surrounded by all the fascinations and allurements which can beguile the unwary.

A petition was presented to the City Council a short time since, signed by citizens doing business on the street where these disreputable houses were located, praying for their abatement on the ground that they were an injury to business and endangered morals. This was handed to the Chief of Police. He and his officers did what they could to put a stop to the evils complained of. But though fined, the parties guilty would not stop their business. What next? One of two alternatives was presented to the city authorities: they had either to let these houses continue open and their proprietors pursue their vile trade, encouraged and strengthened by the sympathy and material aid of their patrons—to become, in fact, recognized centres from which a moral pestilence should diffuse itself through society—or they had to be abated. A city ordinance says:—

"Any house or place resorted to for illicit sexual intercourse shall be deemed a house or place of ill-fame, and is hereby declared a nuisance and may be abated."

After hearing the evidence in the cases, it was resolved to abate these resorts. The City marshal was instructed "to proceed to and abate said nuisance (by demolishing all things found therein used for the purpose of keeping or conducting a house of ill-fame), as provided by the ordinance of said city." The officers carried out their instructions.

We have been asked why did the officers not confiscate the property instead of demolishing it. It is probable, had they resorted to confiscation, that they would scarcely have taken possession before a writ of replevin would have been served upon them, and instead of the nuisance being abated it would have been strengthened. The officers took a vigorous and proper course, such a course as is frequently taken in other cities to accomplish similar results. They treated the women as brave, true men always treat the sex, and gave them every opportunity—our reporter who was present informs us—of gathering up and packing away their personal effects.

In the name of the community, in the name of every admirer of virtue and good order in the Territory, and in the nation, we thank the city authorities and the police for their action in these cases. True, they have but performed the duty imposed upon them by law; yet this has been done at a time when it was so much needed that the feeling among the great majority of our citizens is one of satisfaction and relief. They know that the officers are not unmindful of their obligations to the people. The only regret is that the patrons of these houses cannot be made to share the exposure and loss of the proprietors.

The *Ogden Junction*, in alluding to the matter, says:—All our Salt Lake exchanges contained lengthy accounts of the abatement of a great nuisance. It appears that the municipal authorities having discovered that fining the keepers of bad houses and those who frequented them had no effect in mitigating the evil, at last resorted to extreme measures for its suppression.

The officers, armed with the proper papers and weapons, then proceeded to the places kept by the first named offenders, in Commercial-street, and after giving the women inside time to remove their personal effects, went to

work and destroyed all that remained. A large crowd assembled while the demolition took place, and some silly threats were made, but the police made a thorough job of it, and the nuisance was thoroughly abated.

The opposition press of Salt Lake, which has lately varied its monotonous attacks on the *News* and the *Herald* by championing the cause of the prostitutes, is of course wildly on the rampage, and hints at something terrible to follow, but the wind that works those organs is as weak as it is foul, and nobody pays much attention to it.

The social evil has puzzled all the statesmen and philanthropists who ever handled it. The Mormons, up to the advent of the miners and the McKeanites, had the credit of solving the unsolvable problem. Since the establishment of the judicial autocracy the evil has taken root in Utah and flourished defiantly. Under protection from the higher courts the shameless *nymphs du pave* flaunted their sin-bought finery close to the very eyes of the municipal authorities, and plied their disgusting vocation in the heart of the city. Let the Territorial laws and city ordinances be enforced and this community can be kept free, as in the old times, from the social disgrace of other localities. Its prevalence to any extent is due to the fostering care of Federal officers and the backing of a prostituted press.

Extreme evils require extreme remedies. The Salt Lake City authorities have done the best they could under the peculiar circumstances that have surrounded them. We hope they will continue their work regardless of all opposition. The law must be honored, and every good citizen will sustain the city fathers in their efforts in behalf of morality and decency.

SOME REFLECTIONS ON MARRIAGE.

It is the experience of all time, and no doubt of all peoples, that men and women are made for each other, to be husband and wife, and are very often brought together by a providence they cannot account for, and they can never be separated in their souls any more. A young man goes into a room of an evening with a heart as free as an unmated swallow, and comes out of it sixty minutes after, a captive for life; and the maiden knows what the youth knows, and in her heart says amen to the revelation, though it may take her some time to say it with her lips. "I have a friend," says a credible writer, "a man of great intelligence, who told me that when he was in the middle of the Pacific on a voyage, he saw a face in a dream, and it was borne in upon him that this was the face of his wife. He went through many adventures after that, was away about seven years, came back, went home, went to a quarterly Quaker meeting in Tottenham, and there saw in a Quaker bonnet, for the first time with his human eyes, the face he had seen in his dream. The maiden became his wife, and I never saw a happier pair on the earth, or a sweeter home or children; and I have no doubt of the perfect truth of the story."

All true marriages are made in heaven.

> All true love is blessed with reverence,
> As heavenly light is blessed with heavenly blue.

Any true observation of the life we are living will bring the assurance that marriages of this sort are by no means so few as cynics and satirists would like us to infer. "If," says a most respectable clergyman, "from thirty to forty years of intimate observation, in two widely separate sections of society,—two worlds and the intimacy of a minister besides—can be of service in forming an opinion, it is mine that a great preponderance of the men and wives find their help mates, their matches, the one human being they need to make up the full measure, so far of their life, in the man or woman they marry. It is probable they may not find what I may call their ideal man or woman—the wonderful person the romances can make so much better than the Lord of life makes us, as the pictures in a fashion plate are finer

than the portraits of the masters. When we form our taste on this sort of standard, we are likely to be disappointed and ought to be."

The possibility of husband and wife falling out is in some way to be expected; in what way we cannot well foresee, and it is not best we should. It may be health or temper, or habit—it is no matter; there must be a trial of our faith in each other, as there is of our faith in religion. No man or woman has any business to enter into this intimate oneness of life and soul without such an expectation. When the lark soars and sings over a mountain tarn, his shadow is as deep in the water as his soaring is high in heaven. Wise old Bishop Taylor says: "Marriage has in it less of beauty than single life, but more of safety. It is merry, but, alas! more sad. It is fuller of joy, but also of sorrow. It lies under more burdens, but is supported by the strength of love, so that these burdens become delightful."

Something like that is to be expected in the very nature of things; it is to be fonnd as the shadow cast by the truest and purest light that ever shines in a home. The sweetest wife that ever lived has said things to her husband scores of times that she would allow no other human being to say about him, or, once for all, that third person must hear a piece of her mind, if it were even in a church; and the truest husband will now and then make his will known to his wife in tones so imperious, that if he heard another utter them to the same woman, it would bring him leaping, like a leopard, at the fellow who dared to speak so to the mother of his children.—*New York Citizen.*

EXECUTIVE ENCROACHMENTS UPON THE JUDICIARY.

"Winkle," in writing to the *Chicago Tribune*, sends the following:—

Rockford, Ill., Aug. 7.

To the Editor of the Chicago Tribune.

Sir—The Hon. John V. Eustace, Liberal candidate for Attorney General of the State, and the Hon. Robert C. Burchell, of Oregon, addressed an audience of some 500 people at the court house last evening. The most notable feature of the occasion was the following narrative, which Judge Eustace made in the course of his remarks, and to which the blinded admirers of General Grant are commended:—

Referring to the encroachment of General Grant upon the national judiciary, Judge Eustace cited the following facts, which may be verified by reference to the contemporaneous history: In the spring of 1870, Charles Wilson, of Kewanee, Ill., a lawyer of repute, was appointed United States District Judge of Utah. At or about the same time Wils. Shaffer, of Freeport, was appointed Governor of the same Territory. Shortly before that, Congress had enacted a law, offensive because of its special character, in reference to naturalization in Utah—a law which invidiously discriminated against resident foreigners there who sought to become citizens. It was presumed that Judge Wilson, in a case then pending in his court, would decide the law unconstitutional, and such a decision being contrary to the expressed desire of Grant, the necessity of its being withheld, or of a change being made in the court, became apparent.

Wils. Shaffer, as the agent of General Grant, interrogated Judge Wilson in reference to the matter, and, upon being assured by the Judge that such would be his decision, informed him that his successor would be forthwith appointed. Shortly after, and before any decision of the case had been made, Judge Wilson was removed, and one McKean, the willing tool of a military master, appointed in his stead. Of course McKean decided the infamous law constitutional, and of course the Supreme Court reversed the decision. This rebuke was not, however, sufficiently pointed to penetrate the thick hide of the great nepotist, as the sequel shows.

Not long after, Judge Wilson, who was at Washington, in company with

the Hon. John B. Hanley, member of Congress from the Rock Island district, called upon General Grant, when the President was asked if any charges had been made, or were on file, against Judge Wilson. To this the silent one vouchsafed a smoky negative, and said that Wilson had been removed solely because of his intention to render a decision adverse to the constitutionality of the law in question; and that he, Grant, regarded the judges and all other officers of the Territory as members of the Governor's staff, and, if they could not carry out the Governor's orders, they must resign or be removed. This conclusive dictum ended the interview.

The *Albany Law Journal*, acknowledged to be the ablest law journal published in the United States, and whose editors are zealous Grant men, presents to its readers the following brief summary of the way in which the Supreme Court quashed the assumptive proceedings of the immaculate members of the "staff" occupying the judicial benches in Utah:—

The Supreme Court of the United States has robbed Chief Justice McKean of all the cheap notoriety he obtained by reason of his onslaught upon the Mormons and their institutions. The opinion in the case appealed to that court was read by Chief Justice Chase, and contained an extended review of the history of legislation relative to Territories, from the foundation of the government. The court held, first, that while powers are granted to Territories by organic acts passed by Congress, *that body has no right to pass any class of laws relating to the Territories which it has not a right to pass for the government of the States;* second, that the duties of the District Attorney and the United States Marshal in the Territories are precisely the same as they are in the States; and, third, that the juries which have been drawn in Judge McKean's court during the past year, both grand and petit, have been illegal. The effect of this decision renders void all criminal proceedings in the Territory since Judge McKean's accession; discharges some one hundred and forty prisoners, who have been illegally held at an expense of nearly $50,000; invalidates much of the civil business done during the year, and should give a new Chief Justice to the Supreme Court of Utah.

A SCOTCHMAN ON MIRACLES.—"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be the use of making them if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what he winna do; but I don't regard a miracle to be a violation o' the laws of nature. There's nae violation o' the laws o' nature, or rather the laws o' God, then I ken o,' save the wicked actions of wicked men."

"And what then," I asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things, as infallibly shows us the presence and the action o' a supernatural power. What o'clock is it wi' you sir, if you please?"

"It's half past twelve, exactly—Greenwich time," replied Smith.

"Well, sir," said uncle, pulling a huge old time piece from his pocket, 'its one o'clock wi' me, I generally keep my watch a bittie forrit (a little forward). But I may hae a special reason the noo for setting my watch by the railway; and so, ye see, I'm turning the hand o't around. Noo wad ye say that I have violated the laws of a watch? True, I have done what wa chdom wi' its laws couldna have done for itself, but, as you see, I have done violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end, and I have suspended nae law, violated nae law. Well, then, instead o' the watch say the universe; instead o' moving the hands, say God acting worthily o' himself, and we hae a' that I contend for a miracle; that is the unquestionable presence of an Almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has done it oftener than once or twice already, and wha daur say that he'll not do it again?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 24, 1872.

DISOBEDIENCE.

THE Great Father, as the Supreme Ruler and Lawgiver of this earth, asserts his right to give instruction, counsel and laws to his children, and to exact obedience from them. This right has always been affirmed and maintained, so far as we have information, in sacred history; and though obedience is obligatory on all, yet all will not obey. The disobedient have always been the majority, the obedient the minority.

To obtain this obedience, which would result in salvation, God has held out every inducement which his children have been capable of understanding, but without gaining the desired end. In the days of Noah all but eight souls turned a deaf ear to the voice of the Father. When he had delivered Israel out of Egyptian bondage with a mighty hand and an outstretched arm, sending his angel with them in a pillar of a cloud by day to lead them, and by night a pillar of fire to give them light, that they might go by day and by night, and causing them to cross the Red Sea dry shod, destroying their pursuers, feeding them by food rained down from heaven, pleading with the people by Prophets, and Elders, and judgments, and under the teachings of immediate revelation, yet after all this, and much more, he had to say, "Forty years long was I grieved with this generation, and said it is a people that do err in their hearts, and they have not known my ways." So through the reigns of the Judges, and of the kings of God's covenant people, history continued to repeat itself in the disobedience of the people, causing the Lord to say by the mouth of his Prophet Isaiah, "I have nourished and brought up children, and they have rebelled against me: the ox knoweth his owner, and the ass his master's crib: but my people doth not know, my people doth not consider." At last, as Jesus beautifully portrays in the parable of the husbandmen, "He sent unto them his son, saying, 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir, come, let us kill him, and let us seize on his inheritance.' And they caught him and cast him out of the vineyard and slew him."

Disobedience caused God's chosen people to be dispersed among all nations, and to have been a hiss and a by-word for many generations. Their continued opposition to the divine rule, culminating in the death of the Son, caused "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. iii, 14. As Paul said to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

But we learn from sacred history that the Gentiles in their turn manifested

their unworthiness. They were warned by their great Apostle, Paul, that the Jews because of unbelief were rejected, "and thou (Gentiles) standest by faith. 'Be not high minded but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and the severity of God; on them which fell severity; but towards thee, goodness; if thou continue in his goodness, otherwise thou also shalt be cut off." Paul in his last address to the Ephesian Elders said, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts xx, 29-30. In his second letter to Timothy, chap. iii, 1-5 verses, he writes, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof: from such turn away." In same letter, chap. iv, 3, 4 verses, he writes, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Even in his life time, Paul had to contend against unbelief, and its attendant disobedience to God's will. He writes to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel." "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth." So general had this spirit of disobedience to the divine will become, that at the close of the first century of the Christian era, but seven branches of the Church of Christ in all Asia were found worthy of notice in the last divine revelation published in the New Testament; and but two of these seven escaped the divine censure. Nor has obedience to God's will increased in the absence of Apostles, Prophets, and other servants of God authorized to administer his law and to make known his will to the children of men. When disobedience increased and prevailed under the immediate administration of men who were privileged to speak to God, face to face, it is no wonder that it has still more increased and prevailed, when God has withheld revelation from man.

Now that God has revealed his will again to man, there are few who manifest obedience to it. So called religion prevails now, even more extensively than it did when the Jews rejected Jesus. But it is the same kind of religion as the kind that prevailed among the Jews then, a religion based on God's *former* dealings and revelations. The Jews said we have Moses and the Prophets; We are the children of Abraham; they would pay tithes; they would give alms; they would attend public worship in their synagogues, but they lacked the essential, the one great needful means of understanding God's will concerning them, to wit, Revelation, the result of which caused them as a nation to "reject the counsel of God, against themselves." Thus it is now. Professed believers in God and in his Son Jesus, and in the sacred scriptures contained in the Bible, base their religion on God's former dealings and revelations. They say we have the Bible, we have been adopted through grace into the family and are numbered among the true seed of Abraham; their

good works are abundant in giving alms, establishing charities, sending missionaries to foreign nations, in praying in public and in private, in attending places of worship, in many ways showing that they wish to be considered as belonging to God's people. But they, like those who rejected Jesus and his instructions, and the law of God as revealed through him, have no revelation from God. God has not spoken to any of them. They state that he has given no revelation since the one given to John on the Isle of Patmos now nearly eighteen centuries ago. What is there in the people who now live, or in those who have lived during the last eighteen hundred years, that should cause them, without revelation, to understand the will of God and be enabled to obey it? We are constrained to ask this when we have before us the inspired history of the efforts of holy men of God, who wrote and spoke as they were moved upon by the Holy Ghost, and of Prophets and Apostles who received direct revelation from Deity himself, and yet could not bring about that obedience on the part of those who were under their instructions year after year. Human nature in its waywardness, and in its subjection to evil influences has not changed. People cannot learn God's will concerning them, nor understand his law, without communication with him. It is to-day as of old, "where there is no vision the people perish." The Lord God will do nothing, but he revealeth his secret unto his servants the Prophets." The people can no more learn God's will concerning them now than could the religionists in Palestine in the days of Jesus.

God's ways have always been unpopular. They were so when he gave revelation and much more so when revelation was withheld. They are unpopular now, man takes to himself the right of judging what is and what is not the Divine will. No wonder man errs when immediate revelation does not guide him. "For my thougts are not your thoughts, neither are your ways my ways, saith the Lord." For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah 55, 8-9. J. G. B.

ARRIVAL AT NEW YORK.—The steamer *Minnesota*, which left Liverpool on the 4th inst., with a company of Saints, arrived safely at the port of New York at noon on Monday, the 16th instant.

CORRESPONDENCE.

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GREAT BRITAIN.

Glasgow, Sept. 19, 1872.

President Albert Carrington.

Dear Brother—I have just returned from a most satisfactory visit to the Saints in Fifeshire, where we had a district meeting. In addition to addressing the Saints in public and the Elders in council, I have concluded to visit all the Saints at their homes in the capacity of a teacher, thereby learning the true condition of each family, and give such counsel as each individual case requires. I realize that much good can be done in this way, and that the Saints do require looking after at their homes. I am also looking up the old Saints that have, for various reasons, been cut off years ago, and am pleased to say that, by being interested in their welfare and giving them fatherly advice, some are becoming interested, and are waking up to a sense of their condition.

I am very grateful to the Lord for the manner in which he has blessed

me on my mission. He gives me his Spirit, and health and strength to accomplish the duties devolving upon me. It has been my calling for many years to labor in the temporal things of the kingdom, and always with a desire to be most efficient in the performance of my duties, through the assistance of the Spirit of God, which I never failed to seek for. Now it is spiritual work, and my desire is that my labor may not be in vain.

I am urging the Saints to have their money deposited with you, and not in banks, as it will be much safer, and not so handy to get at when they may think that their necessities demand the use of some part of it, while at the same time, with a little extra exertion of faith and works, they could get along without touching the offering for their deliverance.

Your brother in the Gospel,

DAVID O. CALDER.

We are much gratified with and highly commend Pres. Calder's course and views in regard to visiting all of the Saints at their homes as much as possible, for that is the plan that has been advised and advocated, and is expected to be observed at all times by all of the Elders from Zion, to the utmost limit permitted by circumstances, as also in like manner by the local authorities so far as they may be able. As has often been suggested, Presidents of Conferences can be almost as much in the field as the Traveling Elders, by arranging with some one to attend to distributing the STARS, &c., during the month, which will prevent that waste of time which has too frequently happened in some of the Conferences, and benefit the Saints with the very desirable and more frequent visits from those who are supposed to have the most experience and judgment. No Elder from Zion should spend more time at a Conference house than NECESSITY DEMANDS, but be with the Saints, and also strangers at every opportunity, counseling, advising, instructing, comforting, encouraging, and diligently laboring to extend the area of truth, that his labors may be sweet and profitable in their performance, and his reflections thereon joyous ever after. It is always a source of pleasure to us to associate with the Saints and all who desire to learn the way to eternal life.—[ED. STAR.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 605.

During the month of February, 1846, while those who had started from Nauvoo on their westward journey were encamped on Sugar Creek, news reached them of a movement in New York, set in operation for the purpose of swindling them out of the homes they expected to acquire on reaching their destination in the West. According to letters received from Samuel Brannan, who had been acting as agent for the Church in New York, it appeared that a number of men, among whom were Amos Kendall, formerly Postmaster General of the United States, and A. G. Benson, had conspired to raise the impression that the Government had the power and right, and would exercise the same to disarm the Saints, prevent their movement westward and cause them to disperse. They had convinced Brannan that this was really the case, and also that they possessed the necessary influence to avert the calamity, and were willing to do so on certain conditions. The conditions were that if the Saints should be allowed to pursue their journey without molestation from the Government, they, on reaching their destination, should deed one half of their landed possessions—every alternate lot or section—to this combination of men, among whom, as they represented, was the President of the United States, though his name was not to be used in the matter. Elder Brannan in his zeal and anxiety to save the Church from trouble, allowed these men to draw up an article

of agreement, containing the above stipulations, which he signed on the part of the Church, and A. G. Benson for the other party, and then forwarded it to Nauvoo to have it sanctioned by the leading men of the Church, in order to have it ratified.

This effort to defraud the Saints was so transparent that President Young, and the prominent men of the camp, to whom the matter was submitted, readily saw through it; and notwithstanding that Elder Brannan seemed so sanguine that the intentions of the schemers were honest, and had in good faith attached his signature to it, the authorities of the Church were not so credulous, and accordingly the document never received their sanction.

President Young and a few others of the camp returned to Nauvoo on the 18th of February and remained there during the following Sunday to preach to and encourage those who remained in the city. During the meeting considerable excitement was caused by the floor of the Temple, in which they were assembled, settling a little, with a cracking sound. The consternation which ensued was intense, and two men—apostates—who were in the assembly, were so overcome by fear that they actually jumped out of the window, which resulted in one of them breaking his leg and the other his arm, besides smashing the glass of the window in making their hasty exit. President Young tried in vain to allay the fears of the people and explain to them the cause of alarm, and finally adjourned the meeting to the grove near by, though the snow covered the ground to the depth of a foot.

Notwithstanding that strict charges had been given the Saints by the authorities to provide themselves with a good supply of provisions previous to starting, it was found that many of those encamped at Sugar Creek were destitute of food, having provided only sufficient for a few days. President Young and others in the camp, who had started out with a better supply of provisions and grain for their animals, shared with these in need, and efforts were made by many of the brethren to obtain work in Iowa, in which quite a number were successful. Several jobs of cutting timber and husking corn were taken, by which the Saints obtained some means to help them on their journey.

On the 28th of February a petition was addressed to the Governor of Iowa by the authorities of the Church, imploring his protection and influence in favor of the Saints while on their journey to a land of exile, or while remaining in that Territory working for an outfit, or raising a crop on rented or unclaimed land, in case necessity should force any of them to do so.

During the month there were arrivals almost every day of families from Illinois at the camp on Sugar Creek. The suffering of the people in traveling, and even after their arrival in the camp, was intense, as the cold was extremely severe nearly the whole of the time, and the Saints but poorly provided with shelter and clothing.

On the 1st of January the camp renewed their journey, traveling in a north-westerly direction. They encountered many difficulties in traveling, as the roads were very bad and the teams insufficient for the loading. On starting out they were only partially organized in companies. After traveling a few days President Young was chosen as leader of the camp, and he proceeded to organize in such a manner as to enable them to travel agreeably. The pioneers were directed to take the lead, to open roads and prepare the way, and the others to follow in order, under the direction of their several sub-leaders.

In Nauvoo preparations for the removal continued. The work on the Temple was also prosecuted, and the greatest anxiety of the Saints seemed to be to complete that edifice as far as possible, and prepare an outfit for their journey. There were a great many apostates there who continued to do all in their power to create disunion, but their influence was limited. The Saints generally were united in trying to carry out the counsel given them by President Young previous to starting. Quite a number of men who had formerly been prominent in the Church and turned away through transgression were endeavoring to create schisms. John E. Page, formerly one of the Twelve Apostles, was very

bitter in his denunciation of the authorities of the Church, and in a public speech to the people of Nauvoo advised them to accept J. J. Strang, another apostate, as their leader. Strang had succeeded in raising quite a number of followers, and indeed a certain class of persons who had been members of the Church and who had not the Spirit of God, were ready to listen to and believe the false doctrines of any person who might start out with a pretended new revelation from God to lead them. In illustration of this we may mention that about the time of which we write, a man named C. W. Wandell wrote an article purporting it to be a revelation from God to J. J. Strang and sent it to one of his followers to see what effect it would have among those of his class. This man read it in a public meeting, and testified that he knew it was from the Lord, and it was immediately accepted by the others as a direct revelation from the Lord; but Wandell, seeing the credence it gained, informed them that he was the author of it, that Strang never saw it and that the Lord had nothing to do with it.

Wandell was very much to blame for this deception. His attempt to deceive the people by the false use of the name of the Lord was sinful and blasphemous. He, himself, soon after lost the Spirit of the Lord and fell into darkness, and though some years afterwards he renewed his covenants and went on missions, he again lost his standing and was, the last we heard of him, an opponent to the Church.

Luke Johnson, formerly one of the Twelve Apostles, who had for some time been out of the Church, confessed his error, about this time, in a public meeting in Nauvoo and expressed a desire to again connect himself with the Church, and journey with them in the wilderness. He accordingly renewed his covenants and became a member of the Church and remained so until his death, which occurred in this Territory.

UTAH NEWS.

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MORMONS GETTING THE BETTER OF US.—The *Missouri Democrat* gives the following:—

Polygamy as practiced in Utah, has developed a new and interesting feature, which is likely to result in a large accession to the Mormon Church of such as desire to profess a paying religion, and would fain blend the law of Brigham with the profits of the Gentiles. The homestead act is responsible for its development. It entitles any "head of a family" to select and enter into possession of a homestead, and, as is frequently the case in all families, a discussion has arisen as to the identity of this head. While the Mormons recognize the male Mormon as the head of one family composed of a company of wives and a brigade of children, the Federal law declares the family of which he is the head to be composed of none but his senior wife and her offspring. This would leave about fifteen women and fifty children per "head"—the word is used advisedly—composing fifteen aggregations or communities, which were families *de facto*, if not *de jure*. The Land Commissioner, by a recent decision, has vested the headship of these families in the mothers, and so qualified them to enter homesteads. The result, practically, has been to make each Mormon a repeater of real estate, holding as many homesteads as he has wives, and rivalling in the extent of his possessions the Utes of Colorado, who require four thousand acres apiece whereon to follow the angle-worm to his native hole and chase the bounding grasshopper. A profitable field is here offered to those desirous of the comforts of several homes. It is not improbable that ere many years Mormonism will have become aggressive as to Territory, and that the Utah market will demand all the surplus virgins of Massachusetts wherewith to pre-empt and people all the unentered acres west of the Mississippi.

The *Deseret News* gives the following :—

THE TEMPLE.—On the 28th ult. five car loads of rock were hauled by a locomotive from the U. C. Railroad depot to within the Temple block enclosure. This was the inaugurator trip of the hauling of freight on the new line of street railroad by steam power. Progress is the order of the day. On the 29th five more car loads arrived. We understand it to be the intention of the workmen on the temple block to commence the laying of two more courses of rock on the Temple building. As the facilities for hauling the rock are now excellent, it is probable this most important work will be rapidly proceeded with.

ATTEMPTED ASSASSINATION.—A most cowardly attempt was made on the night of August 29th to assassinate officers B. Y. Hampton and Alexander Burt, in the saloon kept by E. B. Zabriskie, East Temple street. The officers had occasion to visit the saloon, and while there a short conversation of a perfectly friendly character, passed between a person named Watkins and Mr. Hampton, after which the latter and Mr. Burt turned and were walking out of the bar room, Mr. Hampton being a little in advance of Mr. Burt. The latter happened to look behind him, over his shoulder, when he was surprised to see Watkins with a pistol in his hand and an individual known as Dutch John, grasping the barrel of the weapon, saying as he did so, "No you don't. I wouldn't do that to a dog," referring of course to shooting the officers in the back. Mr. Price, the bar keeper, obtained possession of the pistol and handed it to Mr. Burt. Watkins was at once arrested and placed in the jail. The case was to come up for examination this afternoon. This attempted assassination, being without an apparent shadow of provocation, and being made behind the backs of the intended victims, is one of the most dastardly that has come to our notice for some time. We understand Watkins' friends are considerably ashamed of the affair.

The *Salt Lake Herald* furnishes the following :—

INDIAN GRIEVANCES.—Springville, Aug. 21.—At 11 a.m. a large number of Indians assembled with their chiefs, Tabby, Douglass, To-quoona, Won-da-ro-des, John, of Kanosh's band, Joe, of Payson, and Antero. General Morrow, Superintendent Dodge, and Indian agent Critchelow ; also bishops Smoot and Bringhurst, and Generals Thurber and Pace, were present. Gen. Morrow said he was glad to meet so many of his Indian friends. The Utes and whites had been together so long he thought they ought to feel as one family. The "great father" at Washington, had sent him to hold a council, and he wished them to tell him all their troubles. Douglas and Tabby said they wanted peace, and agreed to go to the reservation as required. They said the agents had not furnished them what they promised ; and that Colonel Irish had told them a mighty big lie. They want the whites to have the privilege of digging the gold, but they wanted the game.

On the 22d the "talk" was continued. The following complaints were made against the agent of the Wintah Indian reservation at Wintah :—

1st. Failure on the part of the government to fulfil the promises made to the Indians.

2d. The title to their country still good, though much of it has been sold by government.

3d. The supplies furnished by government in goods and rations insufficient.

4th. They have no place at the agency where they can trade their peltry for necessaries.

The Indians go to their reservations forthwith, and have agreed not to leave without the permission of their agents.

General Morrow goes further south, to bring into subjection the hostile Indians.

NOTICEABLE VIRTUE.—Some of the officials of "the court with a mission" who about a year ago were busy hunting up Mormons with a plurality of wives,

to have them tried for "lascivious cohabitation" with said wives, are now held to answer the charge of lasciviously supporting houses of prostitution. Pious and virtuous souls! How their chaste hearts were agonized over Mormon plurality of wives!

UTAH SOUTHERN.—Track laying through the cut at Point of Mountain, on the Utah Southern railroad, was commenced yesterday, August 28th. This heavy work being now through, a comparatively short time will complete the road to American Fork.

UTAH CENTRAL FREIGHT.—The total freight passed over the Utah Central Railroad, during the month ending August 31st, amounted to 17,770,021 lbs.

THE WATER WORKS.—Gen. J. W. Fox gives us the following particulars relative to the city water works: The place for the dam to be thrown across City creek has been located by him, about two thousand feet above the old city wall; and a tangent line has been run for the piping. The water will be carried to the settling tanks and the pressure tank, in flumes, as stated by us before. The tanks will be each 30x16 feet, and ten feet deep. From the pressure tank a twenty-inch pipe brings the water to the distributing point about half way between the old city wall and President Young's wood sawing and lath machine. From there it will be distributed to the principal parts of the city; and will also be forced into a reservoir on the east side of the arsenal hill. There is a total elevation secured of a hundred and thirty feet above the northeast corner of Temple Block; and an elevation to the distributing point of seventy-five feet. About four miles of piping, from twenty inches down to four inches, manufactured by the Rochester laminated pipe and package company, is to be forwarded as soon as made, commencing early next month; and the work is to be prosecuted with energy until completed.

SUMMARY OF NEWS.

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EUROPE.

Charles XV., King of Sweden and Norway, died at Malmo on Wednesday evening, the 18th, in the 47th year of his age and in the 13th year of his reign. He had been for some time an invalid. The deceased monarch, who was the grandson of the famous Marshal Bernadotte, leaves only one child, a daughter, wife of the Crown Prince of Denmark. He will be succeeded by his brother Oscar Frederick, who was born in 1829.

The Old Catholic Congress was opened at Cologne on Thursday, the 19th inst. Amongst the speakers were the Bishops of Lincoln and Ely, who expressed the sympathy felt in their dioceses for the movement. The Dean of Westminster did not arrive till towards the close of the meeting, and therefore did not address the assembly. Perè Hyacinthe has left London to take part in the proceedings. Upwards of 300 delegates had arrived at Cologne to attend the opening.

The Belgian Government has prohibited the importation from England of cattle and sheep, either dead or alive.

AMERICA.

THE COTTON WORM.—Montgomery, Ala., Aug. 29.—Reliable reports from all parts of Alabama represent the destruction of cotton by worms as more thorough than ever before. They have eaten the leaves and plants until the fields are as bare as after a frost. The naked condition of the plant reveals the fact that the mature fruitage was not so great this season as other years. Fears of almost universal bankruptcy among the planters are entertained. No one expects a crop equal to that of last year.